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## **TABOO LANGUAGE WITHIN TERNATE SOCIETY: A STUDY ON ITS FORMATION AND REFERENCE**

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### **ABSTRACT**

This study aims at describing a formation, reference, and background of taboo language within the society of Ternate. This study employed qualitative design research. To obtain the data, this study employed observation, interview, and questionnaire. The results of this study demonstrate that (1) taboo language occur within society of Ternate are in the form of root word, derivative word, word repetition, phrase, and clause; (2) taboo language also occur in the form of synonym, particularly Ternate Local Language (BDT) and Ternate Malayan Language (BMT). The tendency of the individual in using swearing words is not based on acquired language, except, the individual aims at generating a certain expression based on the emotion. (3) It confirms that there are several swearing words predominantly utilized within the youth, the adult, and elderly; (4) It also confirms that the taboo language is directed to other people and the speaker her or himself. (5) Predominantly, the speaker refers to animal, plant, and human body's part to taboo; (6) It confirms that there is a code-mixing between Ternate Local Language (BDT) and Ternate Malayan Language (BMT) as well as Indonesian Language (BI) and Ternate Malayan Language (BMT); (7) It further argues that taboo language is common to close friends or relatives or both speaker and hearer have the same age. On the other hand, it is considered as rude if the speaker and hearer have no social relationship or both have a different age. To sum up, taboo language is commonly employed by both speaker and hearer with the same age and possess close relationship.

**Keywords:** taboo language, reference, society of Ternate

### **INTRODUCTION**

Language is a vital means of human communication. Without human language, it is difficult to build relationships of life between people. However, in order to



shape, develop, and inherit culture, people often disagree or differ from one another. Faced with this latter situation the linguistic users often vent their emotions with various taboo words, in addition to the subtle words of sarcasm as an expression of displeasure, resentment, or anger over the situation.

Language has many functions, one of them is an emotive function. This function aims to convey emotion to the listener. Angry expression through the language of a person usually uses words of mockery and insults. In the science of the meaning of vile words and mockery are closely related to *taboo* issues. Etymologically taboo, derived from the Polynesian introduced by Captain James Cook. Word *taboo* into the English and other European (Ullmann, 1972:204). *Taboo* has a broader meaning, but meaning 'forbidden'. Word *taboo* emerged against the backdrop of three things, namely something scary (*taboo of fear*); something unpalatable (*taboo of Delicacy*); as well as something that is not polite and deserves (*taboo of Propriety*).

The use of slang associated with the emotive function of language, which is to express a feeling that is one of the most important functions of language, in addition to other language functions. For example, connotative function, referential, multilingual, poetic, and phatic (Jakobson, 1995, Wijana, 1996). In contrast to the Leech (1976: 47-48), that the use of invective is the realization of expressive language function.

Swear words have a central position in the activity communicate verbally as one means to perform the function of emotive language. In addition to the five functions of other languages, as a function conative, referential, multilingual, poetic, and phatic, emotive function (to express feelings) is one of the most important functions of language (Wijana, 1996).

*Taboo* language is one manifestation of the language's emotive function. Wijana (2004:242) explains that four-letter words have a central position in the activity communicate verbally as one means to perform the function of emotive language. In KBBI (edition 2008:863), the taboo is defined as vile words spoken in anger; cussing means utter obscenities. Invective is one of the functions of language, namely personal or emotive function (Chaer, 2004:15). That is, the speaker expressed the



attitude towards what be delivered. Speakers not only express emotions through language but also showed emotion when conveying insults.

*Taboo* language is one form of usage of the language used most of the people to express anger. Moeliono (2003:702) states that invective the vile words that expressed anger. Forms can be grouped invective speech on words, phrases, and sentences. Invective expression in the syntactic category can be divided into four, namely (1) a verb, (2) a noun, (3) an adjective, and (4) adverbial.

The forms of insults in the form of words can be divided into two basic forms of insults and invective form of derivatives. The forms of Invective is a means of language required by the speaker to express and reacting various phenomena that give rise to such feelings. Invective expression function is as a means of expressing anger, can also be used as a means of expression of resentment, disappointment, regret, surprise insult and as a means to maintain intimacy or an intimate setting in an association (Wijana, 2006:125).

In contrast, use of language and appropriate honestly tend to heighten the culture. The use of such language is termed as the 'sophistication' (Anwar, 1995: 38). However, the word insolence seems to be inseparable from the life of the community. The intended use (1) for attention; that is, people who use the word *taboo* or swear wanted him to be the center of attention from the surrounding environment. (2) discredited; people who use the word *taboo* is not satisfied with the image of a particular person, institution, or government, and others. (3) incite; certain swear word can bring the victim when the listener feels humiliated and harassed. (4) identify; that is to say, invective can be used to establish a strong personal identification. (5) as a catharsis; when a person is angry or disturbed or hurt physically and mentally, he will show his feelings (Rothwell, 1973:7).

Invective (*taboo*) on the people of Ternate appear in three languages, namely Regional Languages Ternate (BDT), Language Malay Ternate (BMT), and Indonesian (BI). As a result of a multilingual society, thus the occurrence of mix code invective in society. Code-Mixing with BMT code between BDT or BDT with BMT and with BI. The concept of code mixing is used to refer to a more general form of language



contact that may include cases of code switching and the other form of contact which emphasize the lexical item.

Code mixing can be used to identify almost any linguistic mixed forms resulting from language contact. Within this, there are three forms of language contacts defined, namely alternation, which is roughly similar to code-switching, insertion, which refers to the use of lexical items or entire constituents from a foreign where the two languages share a grammatical structure which can be filled lexically with elements from either language (Jendra, 2012). Mixed code occurs caused.

- 1) Setting and scene. The setting and scene are the places, occasions, or natural situations that can influence the people in choosing the code. People may consider choosing a more formal variety of a language when talking in an office than when talking in a picnic place;
- 2) Participants, the participants are the people involved in the communication found the setting. A good public speaker, for example, wants to know about his (her) audience (the participants) before performing a speech;
- 3) Ends, the ends are the goals or purposes that a speaker wishes to reach;
- 4) Act Sequence, the action sequence refers to the order of a speech, a narrative, a conversation, or a talking. A formal speech, for example, is set carefully with an opening expression, followed by an introduction, a story, before entering the main topic. The sequence in speaking is then considered to be also an important factor to consider;
- 5) Instrumentalities, the instrumentalities are referred to the register and forms of the speech. The forms that might be under consideration are whether it will be delivered in a more formal way or casual friendly one;
- 6) Norm of interaction, the norm of interaction is the contextual custom in using the code, including for example allowance for an interruption, using gestures freely, addressing an audience, eye contacts, distance, asking questions about belief, etc;
- 7) Gender, the genre is referred to the type of the utterances whether it is in the form of a poem, a proverb, a play, a lecture, etc (Jendra, 2012).



The listener who is subjected to abuse is considered as an act of attacking the speaker against him. However, for speech expression speakers is a means of liberation of all forms and situations less fun even though by not rejecting the fact of the use of invective. Pragmatically to express praise, astonishment, and create a familiar atmosphere (Allan, 1986: 17).

The use of language honestly and appropriately tends to enhance the culture. The use of such a language is termed by him as 'sophistication' (Anwar, 1995: 38). Nevertheless, the word curse seems to be not the breath of people's lives. The purpose of its use (1) to seek attention; that is, people who use the word taboo or making want themselves to be the center of attention from the surrounding environment. (2) discredit; people who use the word taboo are not satisfied with the image of a particular person, institution, or government, and others. (3) inciting; Certain words can bring the victim when the listener feels humiliated and abused. (4) identifying; that is, it can be used to form strong personal identification. (5) as catharsis; when a person is angry or disturbed or physically and mentally hurt, he will show his feelings (Rothwell, 1973: 7).

## **METHOD**

This study using the qualitative approach. Qualitative research is a means to explore and understand the meaning of the individual or group that is considered as a social problem or a human. The investigation is focused on the meaning of the individual, and the importance of presenting the complexity of a situation (Creswell, 2009). In qualitative research, design and strategy decisions based on the practices, processes, and context of the research itself (Mason, 2002).

Research is located in the city of Ternate in the village Dufa Dufa, Sangaji, New Town, Bastiong, Sasa, and the Village Rua who use Malay Ternate (BMT), Indonesian (BI), and Regional Languages Ternate (BDT) according to the context of the conversation.

The research data in the form of primary data, ie words (speech) community and 2) data from informant interviews, and questionnaires. Collection techniques,

namely observation, interviews, and questionnaires. Data were analyzed with a model of Miles and Huberman (2014:16), namely data reduction, data presentation, and drawing conclusions/verification. Triangulation is done on the data, results, and discussion peers.

## FINDINGS AND DISCUSSION

Investive in Ternate defined community is defined as a form of disclosure feeling angry, upset, slur, and joked to someone. Description of the research results curses on the people of Ternate and references are divided into three sections, namely (1) invective form of words, (2) are phrases, (3) invective shaped clause (sentence), (4) the reference invective, and (5) invective in the form of code-mixing.

The deliberately mixed code is presented because there is a mixed code phenomenon that can be seen in the use of invective language by the speaker. What motive of use and purpose of use should be known for certain?

**Table 1 Glossary of Words**

Bentuk kata	Bentuk Makian	Makna
	<i>caka</i>	ghost
	<i>fuma</i>	Stupid, foolish
	<i>suanggi</i>	ghost
	<i>faja</i>	dirty
	<i>alifuru</i>	primitive
	<i>tiro</i>	clitoris
	<i>yoyoga</i>	crazy
	<i>soe</i>	not lucky



<b>Dasar</b>	<i>cis</i>	disgusting
	<i>joka</i>	greedy
	<i>puki</i>	female genital
	<i>furiki</i>	likes to lie
	<i>mampos</i>	die
	<i>tele</i>	male genital
	<i>haiwan</i>	animals
	<i>gosi</i>	female genital
	<i>babi</i>	Mammals are considered disgusted for the people of Ternate
	<i>anjing</i>	Mammals are considered disgusted for the people of Ternate
	<i>bangsat</i>	son of a bitch
<b>Turunan</b>	<i>bodoh</i>	son of a bitch
	<i>setang</i>	ghost
	<i>matiro</i>	female genital
	<i>yoyogasa do</i>	very crazy

	<i>bampuki</i>	female genital
	<i>hare ma</i>	It's rotten
	<i>banga-banga</i>	stupid
<b>Pengulangan</b>	<i>nau-nau</i>	very stupid
	<i>boga-boga</i>	very stupid

### The Word Taboo Language

Investive the form of shaped words are classified into basic words, from the word derivative, and repetition. For clarity of description, the forms of insults will be classified into classes each word. The following is an investive in the form of words.

Shaped investive words is a tangible monomorphemic, as *caka*, *fuma*, *Pado*, *suanggi*, *sadida* as follows.

- (1) *Ngana ge gunaga doka **caka*** (your shapes like the devil).
- (2) *Ngana ne **fuma** sado* (you were very stupid).
- (3) *Ngana ini **suanggi** ka apa!* (you it perhaps a ghost).
- (4) *Jang eats there, talalu **faja*** (Do not eat there, too dirty).
- (5) ***Alifuru** sampe* (very primitive).
- (6) *Ngana pe **tiro*** (cuss words in women).
- (7) *Ngana ne **yoyoga** e* (are you crazy).

Investive this form can be divided into two types, namely investive and vituperation affixed the word form. The investive shape like in the sentence (8), (9) the form of derivatives and repetitions (10).

- (8) ***Matiroya!*** (This word is formed from the basic form "*tiro*" as a *noun*, and gotprefix *ma* and suffix *yes*, so it becomes an adjective).
- (9) *Ngana ge **yoyogasado*** (you was crazy).
- (10) *Manusia **banga-banga** itu dia *kong!** (He's a fool, too!).





In addition to the above taboo, there is one form of taboo that is often catapulted to others, also in yourself, namely *soe*. This word is often reported to people who do not like it or people who upset him, so *soe* meaningful people whose lives are always failing or no luck. However, the word *soe* is often told to yourself if the fail or no luck in a problem.

### **Tabu Language is Phrase-Shaped**

The words invective are found its use in society Ternate. The words are phrases found its use in society Ternate. These are phrases invective expressed in situations, that is mad or joking. Therefore, the shape of these insults as well as other forms of invective which form the basic shape. The form of invective contained in the phrase *bitch*, *dog basis*, *tai ngana*, and *soe until*.

The word *bitch* for the people of Ternate had a very negative sense value. The word is often made against the woman who loves her husband. The withdrawal is used in the sentence (11) *Basic bitches*, deng bagila the male pe! (*Basic bitches*, get in touch with the woman's husband). The forms (12) *basic dogs* and *tai ngana* (obviously provide an insult meaning, because somebody equated with dirt). invective shape *Soeuntil*, often pronounced one person is also often asked for self-speaker himself. *Soe*, meaningless shit, always no luck, fate always unlucky.

### **The Taboo Language is Clause**

On Ternate society, invective clause shaped barely found, except *nene ancestors*. The shape of this invective often delivered to an individual speaker (listener) when the speaker feels the listener to take something that was not hers. As an expression of anger pemmican to the listener, so often he made the sentence *ngana guess ngan pe pe goods ancestor nene* "it belongs to the stuff you think your ancestors". However, as the forms of invective both basic shape and a clause utterances contain elements of insult, ridicule, criticism is often used as a common word paella between the speaker and the listener are already familiar with each other and age. When the words are



spoken by a speaker who is younger than the listener, then the words are considered as insults and the like.

### **Code- Mixing in Taboo**

Mixed cases of invective code on society based on desire factor get a strong emotional expression. Not on the mastery of a particular grammar. Speakers who use insults from Ternate do not know the language of Ternate.

Some examples relate to mixing the code in the diet as follows.

- (11) Ngana ini so *fuma*, *soe* lagi! (*You fool is also unlucky*).
- (12) *Bangsat*, *bambafoya* sampe! (*Son of a bitch, very lie*)
- (13) *Cis*, *badaki* ngana! (*Disgust, you like to pollute*).

Sentence (11) is a form of mixed code between Ternate Regional Language (*fuma*) and Malayan Ternate (*soe*). Sentence (12) is a form of mixed code between Bahasa Indonesia and Malayan Ternate. Sentence (13) is a code-mixing of abuse on Malayan Ternate with Ternate.

Cases of mixed codes in Ternate society have nothing to do with mastery of a particular grammar. Rather it is related to the choice of words considered by the speaker, that is to get the effect of a certain sense of value, ie the value of emotion as perceived and the speaker using a particular word because the word is often used. Table 1 shows some synonymous words, but in the word selection by the speaker is based on a word he considers to have a high taste value.

In the view of Dell Hymes, this code comanger is related to the participant component. That is, with whom the talk is happening is an important factor in the selection of code. But again it is not related to certain lexical or grammatical mastery.

### **Reference forms Taboo**

Simply put, according to presence and absence referents (reference), four-letter words interpreted as equating the nature, character, and character of a person with an animal or animals which conventionally connotes a negative sense. In other words,

emotion speaker to the listener sometimes equates similar speaker with animals or animal. Some forms of invective on the public reference Ternate are presented in the following 2 table.

**Table 2:** Forms Rerefence Taboo

Reference	Meaning of	Meaningconnotation
Sososro	a plant very itchy when touched	Usually this designation for women who like to disturb/snatch another woman's husband.
Suanggi	ghost	People who despise disturb the tranquility of others
Caka	ghost	Defined as animals destroyer
Tinggalu	ferret	Conventionally "dog" is defined as an animal that is unclean
Dog		Just like "dog"
Pig		

Some animals are equated with human nature, namely pigs and dogs. Both mammals are considered very disgusting for the people of Ternate. Therefore, if a person is regarded as a pig or animal means that person is considered to have the

nature of the animal. But as it is mentioned that in a certain context the speaker greets the listener or his interlocutor with a pig or dog name. Between the speaker and the listener consider this as a matter of course, because they are friends or intimate. The situation and the sense of the word pig and animal if spoken to a person who has not known each other is not familiar, and not as old is considered as an insult, disparage and so on.

**Table 3: Synonyms Taboo Words**

Synonyms		Meaning of
Words	Words	
mahara	cis	disgust, disgusting
fuma,	unga	stupid
banga-banga,	nau-nau	stupid
caka	suanggi	ghosts

Language has diverse meanings, both synonyms, and antonyms. Generally, everyone will Berko mini Kasi mean it will deal with the choice of words. However, for communication purposes, speakers will Memi Lahir word that is considered to represent a feeling or purpose. Based on this, every person angry when he intends to express his frustration or emotion, so he chose the words of insult (cuss) to appease his anger.

The condition occurs also in the people of Ternate. However, the phenomenon of the use of language courses on the people of Ternate sometimes considered the norm, when the speaker and audience already know each other and age. Does not occur in a different speaker and listener age.



## CONCLUSION

Based on the results of data analysis curses on people in Ternate, the study concluded forms and references some of the findings of the study, namely forms of invective can be words (basic, derivatives, and the word reset); phrases, and clauses. There is a meaningful synonym invective between BDT and BMT. However, there is no tendency of speakers to choose certain cuss word in a language which he controlled, unless factors want to get an expression meaning according to emotions. Synonyms, as *mahara* and *cis*; *gosi* and *animals*; *fuma* and *unga*; *bang-banga-and-nau nau* equally meaningful synonyms. *Gosi* is used in teenagers and adults, while the *animals* used in the elderly. There is a code-mixing (*code-mixing*) swear word between BDT with BMT; BMT with BI. Reference shape invective, including animals, plants, animals, and human body parts.

Between speaker and listener who already know each other, and the invective age is considered normal. However, the speaker and the listener are different ages, there is no friendship. But that does not mean that the America and listeners that there are friendship and age there is no curse, cuss it appears when in certain situations. The use of insulting words must contain meaning or information that is negative for the listener. Words that mean invective will obviously affect the formation of characters, thus avoiding the words of cussing is certainly very good for the growth of the character itself

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